

## Interview H0214: Urgyen [tib. o rgyan], (India, 1983) : Part No. 9 of 9

*The interviewee was a well-known Drepung Loseling monk who at one time held the powerful position of Chagdampa. He discusses the Lungshar incident and the Chagdampa and Shengo incident regarding the famous Shatra family dispute. [NOTE: THE VOICE FOR THIS HAS BEEN LOST]*

Q

After [Lungshar](#) was arrested, what happened?

A

Later, his eye-balls were taken out.

Q

That we all know, but in between, so many people were arrested.

A

Yes, yes. Somebody who was related to [Panda](#) named Khetrub [tib. mkhas grub] was arrested.

Q

Did you say Phebola? Is he the same as [Künphel](#) [tib. kun 'phel]?

A

Phebola had a big head, a slightly bald head. He was the oldest brother of [Panda](#). He was also known as Khetrub. Tsidrung Kongtrug [tib. kong phrug], the lay official Gyenkhar Nangpa [tib. rgyal mkhar nang pa], and Gajang Tenpa [tib. mgar byang bstan pa] were all arrested, but they were not whipped. They were not lashed at all. From the doorstep of (unclear) they sent the corvee horses. All of them had long hair rolled up just like a normal

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ordinary person and not like the official's headknot. They were all riding horses. Nobody was riding an ox or a buffalo. No one had a cangue on his neck. [when they were sent into exile]

Q

I believe at that time the Tibetan people [sang](#) a song that has something to do with the 29th. I don't remember it exactly, do you know it?

A

I don't know anything about it.

Q

It had something to do with the 29th, because Lungshar's eyeballs were taken out on the 29th and [Künphel](#) was exiled on the 29th, so people [sang](#) a song, saying that the 29th's reply was given on the 29th or the [karma](#) of the 29th was repaid on the 29th, something like that. Anyway, [Lungshar](#) was demoted, his eyeballs were taken out and the rest of them were sent into exile. Then what happened?

A

Well, nothing. I think that was the end of it.

Q

No, no, that cannot be possible. Didn't they send Janglojen Gung [tib. lcang lo can gung] somewhere?

A

Janglojen Gung was sent to Kongpo. Also they said that it was Lungshar's son. Somebody by the name of Rusur, who looked like a very nice person.

Q

You mean Chapa Rusur [tib. cha pa ru zur]?

A

Yes, Chapa. He was supposed to be Shatra's [tib. bshad sgra] daughter's husband.

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Q

Wasn't there something? A big law case?

A

There was not such a big case. He was demoted and exiled, and because he was one of the sons of [Lungshar](#), the government did not allow him to get any official rank. So there was no case [then]. The case started after that.

Q

Wasn't there a case before [Lungshar](#) was demoted?

A

I don't think it was before that. It was later when [Shatra](#) merged with Tsag Serkhang, [tib. rtsag ser khang] that this case started.

Q

Was this the case with Tsag Serkhang? Wasn't that much later. I thought that the case concerning Lhayön la, [tib. lha yon lags] was earlier. The son of the [Shatra](#), the present [Shatra](#) Ganden Penjor [tib. dga' ldan dpal 'byor] was very young and very small at that time. They claimed that the estate which belonged to [Shatra](#) was not an estate passed on paternally, but an estate that passed on through the female line. They wanted the daughter, Lhayön la, to marry someone and that person, whoever became husband of Lhayön la, would become the government official in the name of the [Shatra](#) estate. That was not obeyed and the case started.

A

Whatever it was, they had a very, very long case.

Q

Yes, I understood that.

A

When the Tsag Serkhang problem started I was there.

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Q

Was not it later that Tsag Serkhang combined with Chapa and then they started this problem?

A

Yes.

Q

Was not it Taglungdra who decided it. I remember that the [Shengo](#) tried to lash them and it was stopped by the Chagdampa. Something like that. How was that?

A

I was Chagdampa at that time. There were a lot of rumors, and if I start talking about it now, it won't get finished.

Q

I heard that they were going to give a hundred [sang](#) or something like that. Was it like that?

A

It was like that. It was not talk of 100 [sang](#). Let me start my comments at the root. I was Chagdampa at that time and the [Loseling] [Shengo](#) was the late Ngodrub Phüntso [tib. dngos grib phun tshogs]. From [Gomang](#), the [Shengo](#) was Jinpa Khechok [tib. sbyin pa mkhas mchog]. So during the tenure of these two [Shengo](#) we started the Mönlam. It was either on the 5 or 6th day [of the 1st month].

Anyway, it was not many days later [it began]. The famous Khyentse la [tib. mkhyen rtse lags] was the [Shanggo shenyer](#) and during the [gongja](#) [the evening prayer meeting], I had to go to the backdoor (tib. tago [Itag sgo]) of the Shingra and Khyentse la also came. We met at the the Shengo's office everyday and every evening. The late Liushar [tib. sne'u shar] was the [Laja](#) at that time, and he was also there. Then Chönphel la [tib. chos 'phel lags] called me saying, Chagdampa la, nowadays there are so many rumors. To this I asked him what are they? He said that I should be careful, otherwise it will not be good. I asked him again what talk was there? Then he told me that he while he was going to the

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Shingtsang [tib. shing tshang] [the wood storeroom to check whether there was sufficient wood or not. It was near Rampa's house.], he went to Trijang [tib. khri byang] Labrang and there he saw a large gathering of Ganden monks who were having a meeting. They were saying that there was already a law case against [Shatra](#) and that Tsag Serkhang wanted to get married to [Shatra](#) [his daughter Lhayön la] and then claim their property. The [Shatra](#) servants and the Ganden monks were standing behind [Shatra](#) [the main family with a young son]. So we heard that these Tsag Serkhang people are coming to the meeting tomorrow, so probably the two masters [referring to the two Shengo] have been bought off.

Q

How did they do it?

A

I heard long before the New Year that Tsag Serkhang's people came to the monastery and met the [Shengo](#) and that they had been bribed. So I suspected that and I even saw the steward of Tsag Serkhang. He was the father of the Shango shenyen named Tseten [tib. tshe brtan] from [Tsang](#) who was the steward of the [Trendong](#) family. He was a close friend of the steward of Tsag Serkhang. Tseten la's wife Champa la [tib. byams pa lags] had a store in the [Ragashag](#) house. Her uncle was the senior [Shengo](#) and the junior shengo was related.

[In H.0214.02 he explained the relations differently: Then [I recalled that] the Nangma of the junior [Shengo](#) was the son of Tsag Serkhang's steward who was named Penjor. And there was the Trenthong steward named Tseten [tib. rtse brtan la] who was a young guy from [Tsang](#). The senior [Shengo](#) was the maternal uncle of his wife Jayang [tib. 'jam dbyangs] who had a shop under Ragashag's House. So both of the [Shengo](#) had a close internal relationship with Tsag Serkhang.]

With this knowledge of the background, I became suspicious. I saw the Tsag Serkhang and [Trendong](#) stewards at the Shengo's office talking to the [Shengo](#). However, I did not pay attention to it as I thought that they are family friends and they had come to see them.

The [Shingnyer](#) Khyentse told me that if I am not careful, I may get unnecessarily caught up in this. After the evening prayers I went to my residence and found my brother Jordenla [tib. 'byor ldan lags] waiting for me there. He warned me that I should be careful otherwise the Ganden monks are going to create lots of trouble. Tsag Serkhang is going to get married and they have already talked with the [Shengo](#). So I became very alert. That

evening, when it was dark and you could not see much, I went to the bathroom. From the window there I saw some people standing near the staircase of Shingra [tib. shing ra] [the firewood yard] talking. I listened very carefully and I recognised the voice of the Shanggo [Shingnyer](#). The other people were the stewards of Tsag Serkhang and [Trendong](#). Then I went back to the Shengo's office and removed my tikka ?? under my lower [monk's] garment [tib. sham thab] and so I was lighter. Then I tied up my belt again.

When I walked by, nobody saw me except the Thabyog [monks who work in the kitchen]. I walked slowly and then I was under the staircase. They were in front of the staircase and I was under it. So there was just the staircase between us. I listened to their conversation and it was almost over. The Shanggo [Shingnyer](#) was talking to Tsag Serkhang saying that tomorrow morning when the early morning prayer session is over, you come in and put the [khata](#) between us and explain your difficulties and put a [khata](#) between the two chagdampa also, but do not mention to them the background of the talk we had here. Then the steward (chandzö) of Tsag Serkhang asked if the junior [Shengo](#) would need something. I think they were referring to me. He said nothing was needed.

There was no such custom. I knew that their conversation was over and then I walked few steps behind and came out openly in front of them. I coughed and then shouted who is there? What are you doing?. I told the Thabyog to go and catch them. They all ran away and I did not go any further. The Thabyog knew who they were and did not chase them much. Then I went back to my room and the Shanggo [Shingnyer](#) was there and asked me what had happened that I was shouting so much. I said that I do not know what happened but there were 3 or 4 people talking near the staircase of the shingra. The [Shengo](#) told me that they should not be there, so I told the Thabyog to catch them.

Then the [Shengo](#) asked me who they were. I said that it was dark and I do not know who they were. Afterwards the junior [Shengo](#) came and asked me what had happened. I told him that I do not know what happened. That ended our conversation. At the time of the early morning prayers, Tsag Serkhang's Chandzö and Trenthong's Nyerpa came. When they saw me, they gave me the respect of doing the chambü greeting and said that they wanted to come in together. I said I do not know, but they pretended it was very important. Then they were asked to come in. They presented the [khata](#) and explained that Tsag Serkhang wants to get married, but the Ganden monks are creating problems. "What nonsense!" the [Shengo](#) said. When people are getting married, why are the monks concerned. That is impossible. I've never heard of such a thing before. They must be arrested. The [Shengo](#) was annoyed.

Then he said that if the Nangma go it will not serve the purpose, so one of the Chagdampa should go. My colleague said, "Should I go." The [Tsogchen shengo](#) said wait a minute. Today the Sera Chagdampa will bring [the Ganden] Tri Rinpoche [tib. khri rin po che] and he asked me why didn't I go? I said that it is my turn to invite the Tri Rinpoche and the [tsidrung](#) of Tri Rinpoche is a short tempered fellow and if I do not go he might complain about me. I shouted at the Geyog [tib. dge g.yog] not to stand there like a boiled potato but get ready. He rushed to me and helped to put on my dress. Sera Je's Lhündrup Tsöndrö [tib. lhun grub brtson 'grus]] was the Tripa and his nickname was [Mey](#) methok. He stayed at Kabshöpa's [tib. ka shod pa] house. As I shouted here, the Tripa heard us and had already gotten ready.

I went in and the Tripa asked me if it was time to go. I said not for awhile. He told me to sit down for a while then. He asked for [pag](#) and meat and told them to give some to me also. He told me that he heard many rumors and so I should be careful. Then I took the Tripa to the gelong's confessional assembly, the Sojong [tib. gso sbyong]. When the Sojong was over, a messenger came up and told me that I should come to the [gag](#). The messenger said that it was the Nendrön who sent him to call one of the Chagdampa. Gyanbumgang [tib. rje 'bum sgang] was the Nendrön at that time. The Nendrön told me that the Dalai Lama and the regent will attend the [tsenye](#) debate, the Thamja, so I should inform the three great monastic seats and the [Gyüpa](#) monks to attend it.

As I was coming from the Nendrön's office, the [Shingnyer](#) came and I told him that tonight the Dalai Lama and the Regent are visiting the Thamja, so the maximum number of monks should attend it. He said that in that case, you should issue a letter to all Chabril of the monasteries telling them to gather the monks. Then he said you are like the saying, "A sickman who never dies." I warned you yesterday, but you went to that house and created a lot of problems. I said that I never went there. He said that he had heard it. He heard that I went into the room of the daughter Lhayönla with a big envelope. I insisted that I did not go there.

Then he asked, "Who went there?" I said that my colleagues went there. After that. I went to the Shengo's office and found that the upper and lower part of it were packed with people. There were about 20 [Shatra](#) people along with the famous [Shatra](#) steward (chandzö) Gyala [tib. rgyal lags] as well as about 20 Ganden monks. There were also 3 or 4 or Tsag Serkhang people. The two [Shengo](#) were sitting outside on chairs. There was a bearded monk who was wearing garlo [tib. sgar lo] boots. I saw him get lashed 50 or 60 times. Then they ordered him to be taken out and called out the name of another monk.

He was an elderly looking monk with a respectable [geshe](#). He was also lashed and the [Shenyen shengo](#) kicked him on the head and said, "Tell the truth, tell the truth." He kicked him many times. Then I got angry and took hold of the hand of the [Shengo](#). He got angry and shouted at me, "Chagdampa la, stop. I have the right to teach them a lesson. Don't I have the right to order them?" He was shouting and screaming.

If I was an ordinary monk he would have beaten me up then and there. I told him that he had the right and so I was saying sorry to him. But your right is limited. This is a senior monk. His legs and hands are tied with rope and you are lashing and kicking him on his head. Such a thing is neither acceptable in the religious law nor in the law of the land. Moreover the order of my appointment from the [Yigtsang](#) was that the old Chagdampa should be kept because of the background of his experience, and you were all there. It was said in the Tibetan language and I suppose you understood it. If you do not know the language, then I can not help. He looked down and shouted at the Thabyog to hit him hard on his body because he must have created this problem by his mouth, hand and actions. I had nothing to say, but in case of an inquiry from higher authorities, I have no alternative but to write a letter, seal it and then submit it. As far as I am concerned I am the white intestine E (translator: I do not know the English term for E, but it conveys that he is white internally and externally - meaning that he has not accepted any bribes.) I do not have to hide my face anymore. In case the government is punishing people without an inquiry, then it is like the sky beating the earth and I can not do anything. I am white and do not have to hide my face, I have no regrets.

Then the [Shenyen shengo](#) left and said something, but I did not hear him properly. His last word was to put a shackle on this monk's leg and put him in the cell. Then both the [Shengo](#) went outside. The senior [Shengo](#) also told us, Chagdampa la, put shackles on the leg of this monk and put him in the cell. Then he went inside and I also followed him.

Then the [Shenyen shengo](#) looked at my face and said, Chagdampa la, thank you very much for scolding me. Then I said that I was also angry and I had reasons for that and you should not get upset. He asked me what reasons I had, and said, "Tell me now, tell me now." Then I said do not get excited. I took out a [khata](#) from my drawer and went in front of the [Shengo](#), especially the senior [Shengo](#), and said that I am sorry. You have scolded me but I have answered back to you. Now it is better if we can do like the proverb, "Heal the mouth wounds inside the mouth." [tib. kha nang gi rma de khang nang la gso]. In case we can not let the mouth wounds get healed inside the mouth, then we may have to explain [ourselves].



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Then the junior [Shengo](#) said that he was going to explain. He said that he appealed to the Drepung [Laji](#), and then I laughed. I said that the Drepung [Laji](#) can not give order to the Ganden [Laji](#) because the [Laji](#) are of equal status. You should appeal to the Gag or the [Yigtsang](#), and you should say that the [Loseling](#) Chagdampa does not obey the order of [Gomang](#) Shengo. Then I shall explain [my side]. Then he asked me what I would explain. I said, "I know what I have to explain and I will explain it at the place I am supposed to. I am clean outside and inside. If you can decide here, then write on a piece of paper saying that there is no need for the [Loseling](#) Gegö to participate in the [Shengo](#) activities in the administration of the Mönlam Chenmo. Then I shall see what happens."

He said, "I can not give you that." Then I said, "If you can not give that then keep your mouth shut and behave yourself. I went to the corner like a dog pushed to the corner and from the corner I have no place to go. You do whatever you want to. I have nothing to say." This time my colleague said please keep quiet. I said that you should shut your mouth. I know what I am doing. I know what treatment to give to the patients and so I am prepared now. I know how to shoot the arrow." Then the senior [Shengo](#) intervened and said that we, as official members of the Drepung administration, have disgraced ourselves in front of so many people of the [Shatra](#) family, etc. It is very regrettable." I said, "That is true." After that, we had no discussion at the Shengo's office.

Then at the time of the Gongja, I told my servant to go and buy one complete carcass of mutton and told him to carry this to Gyanbungang where the Nendrön's house is and then I shall come there. Then I put a [khata](#) and a money gift [tib. skyabs rten] of 15 [sang](#) in my pocket. When the Gongja was over, I told my Geyog that I am not going to the Shengo's office, but going to see the Nendrön at the Gyanbungang house. There had been rumors going around in Lhasa such as what Chöndzin la had told me that I had gone to [Shatra](#) and collected a big envelope. Then the Nendrön told his servant to tell me that this is his private residence and if I have something to say I should go to the [gag](#) and that this is not the [gag](#). So he refused to let me in. So I went back. Then when I turned to leave, they called me and said that [kungö](#) has called me to come in. As far as he was concerned, we are close friends from childhood because he was the servant of [Trunyichemmo](#) Tenkyong la [tib. bstan skyong lags] when he was young. [Kalön](#) Lama Lobsang Tenkyong [tib. blo bzang bstan skyong] was [Trunyichemmo](#) and this fellow was the servant. At that time, one bucket of [chang](#) cost only five [tranka](#). So we were old friends, but later he became a big man. Because of our past relations, he used to treat me nicely, but today he [initially] refused to see me.

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Then when I presented my [khata](#) to him he started to roll it up and give it back to me which indicated that he did not like it. Then he told me that I am a great man and that I know the ins and outs of the Tibetan Government's thinking so why don't I decide myself. You went to all sorts of people so why don't you decide in the way you like the best. He said I am learned man and an experienced person. Then I said please do not say such things about me and just listen to me.

He said what can I listen to? I said please listen to me and then he kept quiet for a while. Then I kept on explaining and after some time he said what? I said that I was not in [Shatra](#) House at all. Then he asked me if I was sure that I was not at Shatra's. I said that I was not there at all. Then he asked, "What happened and how did it happen?" Then I had to explain everything in detail from the beginning. After some time he asked me again if I was sure that I was not there. I said not at all. Then he said how come they all tell me that you had gone there. What is this? Finally, he said, in that case I was not to be blamed. Now what to do? Anyway, I will call both [Shengo](#) after the Trungja. Will that be all right? I said it will be ok, thank you very much. After that I gave my [khata](#) and he was giving back my [khata](#). Then I said that if you are calling the [Shengo](#) to the [gag](#) tomorrow, then call the Chagdampa including myself. I said that I will explain what I told you today in the presence of the [Shengo](#) so that you are satisfied and believe me. He said that that is very good so we will do that. Then he gave me tea as usual and it was very late, so I returned. Then I saw that both the senior and junior [Shengo](#) were there [at the Shengo's office] and the junior one was very angry. He started looking away from me at the other side and so I did not look at him at all.

I forgot to mention here one thing. After I had the argument with the [Shengo](#), my colleague came in and told me that he had put a good lock on the door and put them [the Ganden monks] in the cell. So the senior [Shengo](#) thanked him. I asked did you put handcuffs on the hands of the monks? I said that you should not have done it.

There were two cells and hence there was not sufficient places to lock up those people there. There were so many people. So I got up and went outside. There I saw the monks from Ganden Monastery standing there. I told the Thabyog to open the door and they did it. Then I went inside and those people were lying on the ground. I said get up. What is this nonsense. Then I asked those monks [standing up outside] are you from the Ganden [Laji](#)? They said yes. Then I said what are you doing here? Did you come here as an observer or did you come here to find out what we are doing? Or did you come here to explain something? They said that they came here to explain things. In that case, I said, why are

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you standing here, you should go inside and talk to the authorities. Anyway, before you do this take these monks. They have no marks on their face or hands. I have handed them over to you. You are responsible for bringing them here whenever they are required to come. Take them all. They all thanked me.

Then I went inside and told the [Shengo](#) that I had released those monks. The senior [Shengo](#) asked if I had done so and I said I had done it. He said that I should not have released them. They were not meant to be let out. I said that there is no place to put them, so I let them out. As long as the Ganden [Laji](#) will not disappear, these monks will not disappear, and the [Laji](#) representatives are here to see you. He said let them in. So I told them to come in. So they talked to the [Shengo](#) and kept on talking for some time. I knew one of them; his name was Gowo [tib. go bo] [chandzö](#). He said that evil symbols may not flutter in the air and the bell should be rung under the control of the hands. Then I went in and asked him what he said. He repeated what he said. Then I said that you mean to say that if the bell did not ring properly under the control of hand then you would raise the evil symbol in the air.

So I told the secretary of the [Shengo](#) to note down the name of this monk. I asked if he was from Shartse [tib. shat rtse] or Changtse [tib. byang rtse] College. He said Changtse. What is your name, I asked him. He said [chandzö](#). So I noted it down. Then I said you may go and we will consider this. So they went out. So I told the [Shengo](#) that the Ganden [Laji](#) means to say that they may approach higher authorities if the bell does not ring properly under control. So they [the Shengo] should be careful. So now we continue with the previous talk.

When I came back to the Shengo's office, the senior one said that you have been away so long. We have been waiting for you. We had our dinner, but I told them to keep your food. I am sure they must have kept it for you so please have it now. Anyway, where did you go? he asked me. I said I went to Tsomönlung [tib. tshe smon gling] Labrang. He asked me what for? I said normally I get my horse and saddle from there. {He said} You are such a person. The Mönlam is just beginning and you are preparing for its end. The next morning after the morning prayer was over, I saw the Shöndrön from the regent's office standing near the door. I asked him what he had come for? He said that there is a letter from the [gag](#), so I took it and went inside and gave it to the [Shengo](#). I said that they are calling us. The senior [Shengo](#) said what is this and the junior [Shengo](#) read it and said that they are calling us to come there. I said I do not know what for, but we have to go. The [Shenyen shengo](#) said that we should hurry and he rolled up a [khata](#) and took it with him.

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I also took a [khata](#) and then he said, Chagdampa la, don't you think one [khata](#) is sufficient? I said that there is no harm if I give one extra [khata](#). I will carry it in case there is an emergency need for it. So we went to the New Palace. Then we went to the Nendrön and he asked us about the [Shatra](#) incident and what happened on the other day - all sorts of things. The Nendrön said how could we do such a thing and he kept on shouting more and more. He asked, "Who went to Shatra's house." I said that my colleague went and both the [Shengo](#) said that he went. Then he asked me if I went. I said that I did not. I went to bring Tri Rinocohe to the Mönlam. Then how did this event actually take place? You must explain properly or you will all be blamed. What about you, Urgyen la, he asked me. I took out the [khata](#) and explained and repeated what had happened. Then the Nendrön went wild and jumped at us and asked us why we did this. Then he that said now it is almost time for the [gongja](#) and don't you [chagdamba] have to go and prepare for the evening tea. We said that we have to go. He kept the two [Shengo](#) and kept on scolding them. I was delayed for the evening tea by about five minutes.

During the tea time I looked at the faces of the [Trunyichemmo](#) and saw that they had long, long faces. Normally at the prayer meetings when there is a big offering we change our brocade [decorations?]. The Geyog asked the [Shengo](#) to make the change, but they said no so I knew they had been scolded badly. At the second tea time, the junior [Shengo](#) had to go the shingra hall and sit on the chair and observe the behavior of the monks and supervise the tea and the alms. This happened every day. Sometimes the Geyog helped carry my iron staff and today I said I will carry the staff myself. So I went with the big sound of iron staff banging on the ground. As I came near the [Shenyen shengo](#) I started shouting at the monks - although they were quiet - can't you keep your mouths shut. What is this nonsense? [unclear] Now are you able to behave yourselves? If you do not, I know what to do with you. The Ganden monks later said that the talk was given to the daughter but it was meant for the daughter-in-law. [unclear] It is their internal talk and we are not concerned. Then the [Shenyen shengo](#) told me that today you shouted at the face of the Ganden monks. I said I did. If a man behaves well and keeps quiet for a long time, people consider him to be stupid just as a horse is considered old if it has a long jaw.

[meaning unclear] For a few days we did not hear anything, but after two days we got a message from the [gag](#) that there is a gun [from Shatra's house] and we should bring it there. So we presented the gun there. Then the [gag](#) gave one hundred [dotse](#) which was meant for the gun we have taken from the [Shatra](#) house. The decision [of this case] can not be taken by the [Shengo](#) as it needs a commission of enquiry to be set up to look into

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the issue. It can not be decided within a day or so. So that was the end of it. And thereafter we divided the 100 [dotse](#) among ourselves

Q

I heard that Gyala was beaten up?

A

I do not think he had plans to beat Gyala. He was not lashed, but locked up.

Q

I heard that if Gyala was lashed, they were going to give 100 [dotse](#)?

A

I heard that and they gave 100 [dotse](#) or so.

Q

I heard that some mantra ?? had come from the regent's office at the time when Gyala was going to be beaten up.

A

He said that no mantra had come. Anyway it was all over and Gyala had not been lashed.

Q

I heard that when Gyala was about to be beaten, the new Phodrang Depa sent a messenger to do something if he was not beaten. Perhaps they might have known about the trouble between the [Shengo](#) and the Chagdampa.

A

No hint had come, nor a mantra. It might have been the protective deity [tib. srung ma] of [Shatra](#) that was creating this incident. In the end, the [Shengo](#) were fully aware of the situation and it happened to be sort of their family relations and it was a matter of getting this done during the Mönlam. Tsag Serkhang thought of giving some money to the [Shengo](#) to get matters decided his way [to have Shatra's daughter who he was marrying to take control of the family]. The [Shengo](#) became a little greedy, so he acted like that and that is

how it happened. Ganden Monastery had always been supporting the [Shatra](#) family since the establishment of the [Shatra](#) household as the benefactor of Tsongkhapa [tib. tsong kha pa] -- from 1357 onwards. This date may not be correct. It was the year that Tsongkhapa was born. They stood behind the [Shatra](#) even during the [Shatra](#) trouble with the Tibetan government. So that is the [Shatra](#) chapter we have finished here. So the next thing we are talking about is [Trimön](#). [Trimön](#) had some incidents with the [Shengo](#) in the year that he resigned.

Q

What is the name of the Trimön's trader?

A

He was not an [Amdo](#) person, but a [Khampa](#). I does not know the name. The Namgma had gone to check up. The Namgma were the assistants below the Chagdampa. They found this [Khampa](#) having a store. The [Khampa](#) said why can't I open a store on my own land and then told the Namgma to eat shit. So the Namgma hit him and put him in jail. Later they came to know that he was Trimön's trader, so the Chagdampa went to Trimön's house to say he was sorry. We did not meet the [Kalön](#) himself, but the lay official who was the shabdöpa [tib. zhabs sdod pa] [younger official from Trimön]. He told us to wait for a while and we kept on waiting, but the [Shape](#) did not come.

However, when we left the house we met the [Shape](#) at the doorstep. When we saw him he started prostrating to us saying that the lords [tib. ponpo [dpon po] the Tsogchen [Shengo](#) have come. We did not know what to do [a [Shape](#) is higher rank so should not prostrate before them] and so we left. The next morning he went to Reting Rinpoche wearing a white lower monk's garment (tib. shamthab) and told Reting, "Last night 21 Tsogchen [Shengo](#) came to my place to arrest me, so please protect my life." He repeated that many times. Reting Rinpoche said, "Yes, yes." After that, he went to the Kashag and said that he had gone to the regent, but he is very young and I do not trust him, so would the Kashag help me.

Then I received a message from Demo [tib. de mo] Rinpoche that I should come and see him. I went to see your father and he told me that [Trimön](#) had gone to see Reting Rinpoche and had said a number of times that the [Shengo](#) came to arrest him and that after this he went to the Kashag and told them that the regent is a child and all that. [Demo said] Now you people should go to Reting Rinpoche and apologise to him as a courtesy.

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So then we went to Reting Rinpoche and apologised to him regarding [Trimön](#). We saw the senior Dzasa [of the regent] and through him we apologised to Reting Rinpoche. He said that there was nothing to worry about and whatever you decide to do you go ahead. [Trimön](#) as a [Kalön](#) had come here without proper dress and not only that, he had told the Kashag that the regent was a child, so there is nothing to worry about. So we did not bother at all about this and gave the [Khampa](#) trader of [Trimön](#) a hard time. [Trimön](#) went mad later and walked around in the streets. He went with a nun into the big Mönlam kitchen and was saying an incoherent prayer and was also asking if the Tsogchen [Shengo](#) was there. So that is the end of the [Trimön](#) story. [unclear]

Q

Is there any other incident that happened during the Reting period that you remember?

A

I do not remember any others.

Q

Was there any other important event in the Reting period? What about the resignation of [Langdün](#) [tib. glang mdun] as the Silön.

A

I do not remember that. It was very early. I had not yet become a Chagdampa.

Q

How can that be? You were a Chagdampa when [Trimön](#) was resigning.

A

Well I am sorry. I do not remember.